

A V M  
SERMON

Preached at St. Olave Southwark,  
September the 8th, 1700.

Occasioned by the Recanta-  
tion of Dr. Job. Spire, lately  
a Quaker.

By JOHN W. SLEWOOD, D. D.  
Rector of St. Olave Southwark.

Published at the Request of the Persons concerned, and  
several others of that Parish.

Ⓔ  
L O N D O N,

Printed for Abel Roper at the Black Boy in Fleet-street  
over against St. Dunstons-Church, 1700.



---

## TO THE READER.

**I**T is not a trifling desire of appearing in Print (to which possibly I have as great an averseness as any one can conclude from what he shall here read, I ought to have) that hath prevailed upon me to publish this following Discourse, which labours under a double disadvantage of being composed in haste, and upon a Text chosen for me, by him at whose Request it was Preached, but a sincere endeavour to inform some mistaken honest People of the dangerousness of those Principles, which are here laid open, that they may leave them; and to establish others who have already left them; in both which purposes, some who heard it, have been so favourable as to think it may be useful. But whether it will or no, I must leave to your judgments. However such as it is, I offer it up to you, hoping that if it fall short of other Peoples expectations, it may reach my own design, which was to be as helpful as I could to any that should need such assistance. And if by that means I can contribute in the least to the advancement of God's Glory, it is no matter for my own.

Isaiab

INTOT

1944



...in many old has said  
...  
...heart, and  
...everlasting Cove-  
...of Death.  
...Blessings and Promises,  
...will know,  
...Men to  
...them to Obe-  
...which though in  
...is spiri-  
...People, that upon  
...them out of Be-  
...had been un-  
...change in the  
...Nature her  
...the two last  
...lead forth  
...shall clap  
...the field  
...Not-  
...only of tem-  
...that such Blessings  
...to sense;  
...intimate  
...from the captivity of  
Sin,

[illegible]

[illegible]

...the great  
...to me.  
...to  
...Soul  
...with you,  
...God  
...Refin-  
...the  
...and  
...to inquire how  
...two ways.  
...by Faith, &c. We must  
...in Scri-

[illegible]

[illegible]



1. The first thing I noticed when I stepped  
 out of the plane was the cold air. It was  
 like a giant hand reaching out to grab me.  
 I had heard that the weather was bad, but  
 I didn't realize it would be so cold. I  
 was wearing a light jacket, and I was  
 shivering. I looked around and saw  
 a group of people standing in the snow.  
 They were all looking at me with  
 curiosity. I felt like I was the only  
 one there. I walked towards them, and  
 they all smiled at me. I felt like I  
 had found a new home. I was in  
 the middle of a winter wonderland.  
 The snow was so deep, and the trees  
 were so beautiful. I had never seen  
 anything like this before. I was in  
 the heart of the wilderness. I was  
 alone. I was free. I was home.

... as  
... the  
... could  
... And  
... of Prayer,  
... which  
... let any one  
... and he will  
... as some  
... the findings and  
... be strok-  
... to obtain  
... him  
... evil  
... again, or  
... in their  
... dark  
... when he was  
... of  
... weighy  
... enemy, who  
... and infi-  
... up-  
... and great  
... Both  
... to be fir-  
... shall never  
... the enemy's hand  
... be lost into  
... cap-

**Cause**  
**pain**  
beats  
ribbed  
spend  
the most  
of Parlo  
guilty,  
defence  
And the  
ravenous  
Aren't  
illness  
Realise  
Ran  
Blame  
go  
Carmen  
Beach  
for  
O.W.  
P.O.

**honour**

honesty for the Cause, have unanimously agreed upon, that as the Ecclesiastical Body shall be the same as do subsist, but very different as for its members; *Id est, secundum compositionem, ita est casus immutabilitatis, ita est casus naturalis, ita est casus spiritualis, &c.* But it is unconceivable by this proposed Language, how a thing should be the same, and yet notwithstanding that be changed; as if there were any the least absurdity in saying, that a Man might be the same and not the same in divers respects: may he not be changed from weak to strong, from proud to humble, from selfish to liberal, and yet be still the same Person? When the Jews saw the Man, out of whom the Devils were cast, rising at Jesus Feet, or death-bed, and in his right mind, they made no doubt, notwithstanding this wonderful change that had been wrought in him, but that he was the same Man that was possessed before. I have not insisted so long upon this objection, for any strength that I perceived in it, but for the sake of the Article itself, which is the powerfuller motive to a good life, as all People must own, that will not take upon them to be wiser than God. So that to deny this Article, is to cut the very Sinews of Piety, and cast a worse shade than that of Death upon the Primitive Martyrs; who doubtless would never have endured their sharp afflictions

[illegible]



(15)  
deep, for some part of the Country it must be  
the Body: which is so clear, that I derive their  
securities with all their little shifts, and base arts  
of corrupting Testimony, to reach the force of these  
Texts, and use them as they have done several is-  
sues, &c. and thus vanish into the Clouds and  
dark darkness of unsearchable allegories. Who-  
soever do so, cast themselves any reference for the  
burial, and yet believe of the Resurrection, all  
that I would desire of him is to peruse the Fir-  
mest Chapter of the first Epistle to the Corin-  
thians, with brevity and impartiality, and then  
to turn back his mind. It is most certain at  
Christ's second coming, when he shall judge the  
World in righteousness, that neither the just nor the  
unjust will be a reunion of Soul and  
Body, and then fiery indignation shall be poured  
out upon the Adversaries, the Envy and Loving-  
kindness upon all those that have kept the command-  
ments of God, and the Book of John, Rev. 14: 12.  
I have seen from Heaven, the blessed are the dead, which  
are at rest, for they are free from their labours; are  
immaculate with the righteousness and malice, the  
holiness and hypocrisy, the rage and perfidiousness of  
babe, false and venereal morals; but this is by  
far the least part of their felicity; for after a  
long sleep in their Graves, they shall awake up

Елс

Enemy, that he would not spare him that was in  
 his Blood, but pour out his most precious Blood,  
 that he will not spare the refractory after  
 such a plentiful and amazing Execution. Eternal  
 Judgment the gift of God, not to be purchased as a  
 due reward, of the most holy Conversation: But  
 Death is the proper Wages of Sin, that which of  
 right belongs to us, and without Repentance shall  
 be fully paid. So that to imagine that God re-  
 tains an anger towards that will not part with  
 his iniquity, and his Ruin, is to lay to his charge  
 an unjust Sentence, and is a necessary consequent  
 thereof, an undue Execution of it. Let us not  
 therefore please our selves with the vain delusions  
 of being Gods special Favourites, when our  
 hearts are not right towards him; for doubtless  
 only those that live on him here, shall live with  
 him hereafter. Give me leave to make some Appli-  
 cation of what hath been delivered to the present  
 occasion, and I shall conclude.

I do not pretend to have given you here a Ca-  
 talogue of all the false Doctrines of *Quakers*,  
 which are so many, too numerous to be recited,  
 as they are too foul to be named. What I have  
 conceived my self with, have been only such as  
 have done in any way, and could not fairly be  
 avoided, and those I look upon as sufficient to  
 vindicate their prudence, and honesty, who have  
 for-

forsaken them and their Enemies, and have not  
 got from among them, that they might not be  
 partakers of their Sin. And I hope that they  
 who have thus deliberately chosen to stand  
 with us, in the Name of God to remove, will ne-  
 ver bring any scandal upon our Profession, whilst  
 they own it, nor upon themselves by any means.  
 I will never hearken to any Separation, and will  
 Temper modestly, as any of our Members shall  
 be of for the furtherance of the same, in their  
 Principles and Practices, which the Lord is with  
 and is gloriously supported. For I am not here  
 for them not to be, whilst the same are maintained,  
 then after they have known it, is not from the  
 Commandment delivered unto them, but I think, as  
 it is more dangerous, so, when it may be pre-  
 vented it is more culpable too, than the full be-  
 coming of a schism. But I am persuaded hereinafter  
 of your own hearts, and many that receive  
 Salvation, though I thus speak. And in the ending  
 you and they may be united and gathered in the  
 true faith of our Church. I shall briefly show you  
 the temper, & nature of the great work, by  
 which the may be saved, for I have neither time  
 nor ability to answer her at large, and give you  
 a full view of all our excellencies. In the first place  
 then, for Account to Deacons necessary to Salva-  
 tion, but what is either expressly sounded upon, or  
 by

by direct professions deduced from Scripture,  
which is the Pillar and ground of Truth, to which,  
with all the Saints that are, and have been, upon  
earth, and yet *in excess in Heaven*, she pays a most  
profound Veneration; and takes it, as David did,  
*for a Lambent in her feet, and a light unto her Path*.  
So very different is her treatment of it from that  
of *Rabbers*, who view it as a thing of nought,  
and therefore in a style as peculiar to them as their  
behaviour, dishonour it with the contemptuous  
Names of, Dirt, Death, and Serpents  
Moor, (C) And it is plain they are  
not conversant in it; For then would  
they cease to talk and act so foolishly and so  
wickedly as they do. It being one of the  
great excellencies of Sacred Wine, *it gave wisdom  
and understanding unto the simple*. She doth indeed in-  
flict upon the two Sacraments, of Baptisme, and the  
Lords Supper. And very good reason she hath for so do-  
ing, because they are of Divine Institution. The  
former was established by our Saviour, when he  
gave his Disciples a Commission to go and baptize all  
Nations in the Name of the Father, and of the Son,  
and of the Holy Ghost. And when he hath enacted  
it as a law, That all his followers shall be recei-  
ved into his Church by that laver of Regeneration,  
and *no one forbid them Water that they should not be  
baptized*. And as for that other Sacrament of the  
Lords.

(C) G. Fox's  
Drawn out of the  
1694 Pa. 14.



Lords Supper, certainly it must be a strange Spirit of opposition that possesseth them who say it, for can there be any thing more honoring than our Lords appointing that bread and wine, except it be the love that made him do so. Is his precious Blood-meedling become visible in our Eyes, that we cannot bear the remembrance of it? And yet neither the Devil nor the Devils of the Infidels could restrain a Blasphemous *Quaker* from this unbecomingly vile Reflection upon it, Their Communion Bread and Wine, is the Table of Devils, and a Cup of Devils. (D) And yet some of the inferiours of this wicked Crew have spared Divine Honours to this vile Wickedness, and Wretchedness since vintage time. (D) Surely St. Paul took it for granted, that his *Corinthians* neither would, nor should abstain from it, when he only directed them how to prepare themselves for it, *Let a man examine himself, and so let him eat of that Bread and drink of that Cup,* 1 Cor. 11. 28. And if this be not a standing Duty, never to be let fall, certainly the Apostle would not have recommended it to us by such an engaging account as he hath given us, at *V. 26* of the fore-mentioned Chapter, *as often as ye eat this Bread, and drink the Cup, ye do shew, or shew for the Lords Death till he come, till the end of all things,* when

When the whole World shall be dissolved, and this  
beastly Frame of the Universe be first reduced to  
Ashes, and then to nothing.

For she is more intent upon purity of Doctrine,  
than that of Life; and therefore requires Holiness  
in all her Followers; so that if any of them are  
wicked Lives, they are not so by her Indulgence,  
but their own depraved Inclinations. Their un-  
godliness therefore can be no just imputation to  
her, and this is of whose rules is a sufficient proof  
of her love of Virtue, and hatred of Vice. I  
own indeed that she requires a conformity to a  
few innocent Ceremonies; but that she looketh up-  
on them as absolutely necessary, but only as fit to  
be observed, for the sake of good Order, Decency,  
and Edification; which is the sole cause of her in-  
joining them. And to try them aside, would be  
of more mischievous consequence than some of their  
opponents apprehend, or perhaps would consent to,  
if they did; for they seem to me to have the same  
kind of usefulness that leaves have, which if they be  
not too numerous, are both an Ornament to the  
Tree, and a Fence to the Fruit. And now that I  
may not be suspected to have any By-end in what  
I have delivered, as if I had not spoken the very  
Thoughts of my Heart, I do with all imaginable  
Sincerity make this Wish, may my Portion in the  
next World be with those that are true Members

of the Church of England, who walk in the way of  
that their Protection; may I have the Reward which  
God in his Mercy, for his dear Son's sake, shall be-  
flow upon them, whole Faith and Fidelity be  
agreeable to her Doctrines and Rules. What still  
remains, but that we present our humble Supplications  
at the Throne of Grace, in behalf of this  
good-natured, this Orthodox, and Unconquered  
Church; that God would continue to be her  
and Defence; that he would keep and strengthen  
in the true Faith and Holiness of Life, all the  
Members of her Communion, and daily add to her  
such as shall by his Blessing save both themselves  
and others: Which God of his infinite mercies grant for  
Jesus Christ's sake, in whose precious blood we live,  
all Honour, Glory, Grace, Honour, Majesty, and Domi-  
nion, both now and for evermore.

Dr. John Spire's  
**ORATION,**  
 AT THE  
 Parish-Church of St. OLAVE SOUTHWARK.

September the 8th. 1700.

It is probable it may seem somewhat strange to many for me to appear after this manner in this Place, but let it not be accounted either presumption or rudeness in me so to do, for my undertaking is justifiable in the sight of God and all good Men.

FORasmuch as upon the Occasion of my being here the first time, which was on Trinity-Sunday, the 26th Day of May, 1700. and that caused a disturbance in this Place, and for the prevention of the like again, as well as many, and various false



Reports that have been spread  
down, and that I have frequently  
with all lot to doing. I think it very  
proper to signify something of the  
Reason of my coming hither, and also  
to give you a short account of my Life  
down to this Day.

Doubt not but many will be ask-  
ing, why such a Man and his Family  
or Friends come to Church, who have  
so many Years been Dissenters from her;  
to which Question I shall give one  
general answer by acquainting you as  
followeth.

I was born of Honest Christian Pa-  
rents in the County of Berks, and a-  
bout 40 Years since baptized accord-  
ing to the Usage of the Established  
Church of England, and Educated therein  
till I was about 13 Years of Age, at  
which time my Parents joyned with the  
People called Quakers, and afterwards



swallowing up their way, in which I  
continued about 26 Years, and in the  
Year 1694 when thro' the good Provi-  
dence of Almighty God, I began to  
have some small glances of the Chri-  
stian Religion, from which, with many  
others, I had so many Years I swerved,  
upon this Discovery. I published a small  
thing in print, to vindicate my self and  
my Friends, many of which are here  
present, from some erroneous *Times* held  
by the Quakers, for which I received ma-  
ny and great Abuses from them, and  
was excommunicated (or disowned)  
under the Hands of 24, from being of  
their Communion. *1697*  
And in the Year 1696, finding by  
many of their Books and Preachments,  
that they slighted the Humanity of our  
Blessed Lord and Saviour Jesus Christ:  
I did in that Year print a small Piece,  
asserting the Humanity of Christ from  
Hebrew Scri-

Scripture I have my conscience troubled  
forer many. I have been and am  
now under a great burden of a  
barring date that on me has been  
imposed. I have received, who after a  
long scuffle, thus violently others have  
fell against me. He tells me the Lord  
will confound me, that God will de-  
stroy me; he calls me a Raving  
Wolf, and this is a call in my Boat  
that asserts the Humanity of Christ  
and lays witness, that the Remission  
is of me.

In the Year 1628 it pleased God Al-  
mighty to let me see that those two  
great Ordinances of Christ, Baptism  
and the Lord's Supper are thankfully  
to be received by all sincere Christians  
till his coming again at the last and  
great Day.

And I do hereby freely acknow-  
ledge my former Error, in denying the  
Benefit

of the Necessity of Baptism, and  
the Power of the Church, as well as in fight-  
ing the use of the Holy Scriptures,  
as also in Denying that great and fun-  
damental Article of the Resurrection  
of the Dead, all which with many o-  
thers of my Friends and Relations,  
I have been taught by the Principle  
Leaders, and Teachers of the aforesaid  
People; and do own I was so far se-  
duced as to help to teach and encou-  
rage others in these abominable Errors,  
which, sin I trust the Lord of his Mer-  
cy hath pardoned because I did it Igno-  
rantly.

I do also hereby freely declare, that  
I own for Substance the Doctrine of  
the 39 Articles of the Church of En-  
gland, and desire that I may live and  
dye in that Faith, into which I was bap-  
tized. What I have further to add is,  
that you and I may persevere in the Way  
and

*[The page contains faint, illegible markings and bleed-through from the reverse side.]*

